`religious excitement', such excitement was an essentially accidental cause of a condition to which the patient was already prone by other factors; something else might easily have had the same effect. In the second case of a man of sixty-one `religious excitement' causes mental disturbance but not insanity. Disturbed by attending `religious excitement meetings', the patient is `bled, blistered, and purged' (26) by two doctors, becomes `incurably mad', and dies. Workman suggests that while the patient might have `appeared insane' (26), he was in fact reacting rationally to the situation; the preacher who upset him so much, and the doctors who failed to consider the reasons for his behaviour, and who drove him permanently mad with their brutal treatment and eventually killed him, are themselves irrational.

Only the last case of a `boy' of 19 appears to be mainly the result of `religious excitement'. The young man believes that he has committed the `unpardonable sin' (26). Convinced that the `beast of the bottomless pit' lodges in his head, he picks at his skin till he creates a `deep sore' in his forehead. Yet even here Workman implies that the boy's delusion might be the result of something else, perhaps the deprivation of this boy's life on a Canadian bush farm, his principal entertainment being the Bible and `such religious books as he could obtain' (26). It is the greatest implicit criticism of recent treatment, that the most positive factor in his recovery is being a patient too late in history to be subjected to it.

In `Insanity of the Religious-Emotional Type, and its Occasional Physical Relations',[xxxii] `Religious-Emotional Insanity' is classed among those forms of madness, such as `Puerperal Madness', whose characteristic `moral contrasts, or utter reversals of conduct and character' (33) impress the `uninitiated observer' (33). Workman seems quite impressed himself, as he describes the `dethronement' (33) of morality in `Puerperal Madness', and the afflicted patient's sudden expression of `foreign' ideas in an `alien' language.[xxxiii]

Workman himself feels `constrained' to regard such outbursts as `the product of morbid extemporization' (33), if only out of distaste for regarding such phenomena `moralistically', or from `a mere metaphysical stand-point', as expressions of `latent depravity' (33). He luridly over-writes, to characterize this `demonic' position as itself a lurid fiction, as he describes how, according to its partisans, latent depravity `finding now an opportune occasion for its evincement, throws aside the fetters of conventional restraint, and stalks forth